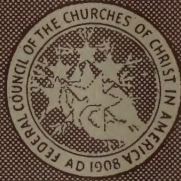


FEDERAL COUNCIL BULLETIN



Vol. 9, No. 4

July--August, 1926

LABOR SUNDAY MESSAGE

"We appeal—

"to the public, for new thought and study of the tangled human issues which lie behind our industrial struggle.

"to the membership of our churches, for consistent and earnest study of the implications of the Gospel of Jesus in its bearings upon economic and industrial welfare."

"to the directors of industry, that they give new thought to the human factors involved in their particular business, that the day when human beings are considered simply as cost-units in production may end.

"to the rank and file of the labor movement, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the A. F. of L.: 'We must learn the spirit and methods of working together.'



A JOURNAL OF
RELIGIOUS CO-OPERATION AND
INTER-CHURCH ACTIVITIES

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
World's Alliance, Young Men's Christian Associations	Helsingfors, Finland	Aug. 1-6
National Convention, Evangelical Brotherhood	Buffalo, N. Y.	Aug. 22-25
Institute on International Relations from the Christian Viewpoint	Chautauqua, N. Y.	Aug. 23-28
General Conference, Seventh Day Baptist Churches	Alfred, N. Y.	Aug. 24-29
Christian Railway Men's Association of North America	Clear Creek Springs, Ky.	Aug. 26-29
Continuation Committee, Universal Christian Conference on Life and Work	Bern, Switzerland	Aug. 26-31
National Baptist Convention	Fort Worth, Tex.	Sept. 8-12
Interracial Conference of Church Women	Eagle's Mere, Pa.	Sept. 21-22
Near East Relief Conference of Advisory Committees and Speakers	New York, N. Y.	Oct. 5
General Conference, Evangelical Church	Williamsport, Pa.	Oct. 7—
National Congress, Playground and Recreation Association	Atlantic City, N. J.	Oct. 18-22
United Lutheran Church in America	Richmond, Va.	Oct. 19—
General Convention of the Christian Church	Urbana, Ill.	Oct. 20-28
Annual Meeting World Alliance for International Friendship Through the Churches	Pittsburgh, Pa.	Nov. 10-12
International Convention, Disciples of Christ	Memphis, Tenn.	Nov. 11-17
Executive Committee, Federal Council of Churches	Minneapolis, Minn.	Dec. 8-10
Conference on Christian Work Among Spanish Speaking Americans	El Paso, Texas	Dec. 11-16
Annual Meeting, Home Missions Council		Jan. 4-7, 1927
Annual Meeting, Council of Women for Home Missions		Jan. 4-7, 1927

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A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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JULY-AUGUST, 1926

EDITORIALS

The Great Heresy

Two recent utterances have conspired to clarify our thinking as to the most insidious and deadly "heresy" in the Church. The first was Dr. Robert E. Speer's remark, at the conference on evangelism at Northfield, that, however great be our rightful emphasis on orthodoxy of thought, the deepest necessity is for orthodoxy of life. The second is a chapter in Dr. Alva M. Kerr's "Thinking Through," in which he declares that the great common heresy of men "lies in the fact that they do not really and truly believe in the things in which Jesus Christ believed and for which He gave His life."

We are afflicted with a paralyzing lack of faith as to whether the way of life which He taught and incarnated will actually work in practical affairs. We face the issues of the modern world as timidly and uncertainly as if we half doubted whether Christ can really be made Lord of all of human life.

If we had an unquestioning faith in the God and Father of all, as Christ revealed him, would we see the present spectacle of race prejudice and boastfulness of Nordic supremacy? Would our discriminations against men on the ground of color still remain?

If we were not infected with a subtle half-belief in the power of Christianity,

could we go on acting in the economic realm as if self-interest were the only motive strong enough to serve as the organizing center of industry? Could we be callous and unconcerned about the inequalities and injustices under which millions still suffer?

If we actually believed in the Sermon on the Mount, would nations still be arming to the hilt against each other? Do we have enough faith in Christ to put our trust in the ideals for which He stood more than in armies and navies?

To order our lives in these most difficult matters as if Jesus Christ had never lived and died, is a practical infidelity of the most ruinous kind. Nothing do we need so sorely as a faith in Christ so living and buoyant that there will be no phase of life in which we do not take Him with intense seriousness.

Federation a Word for the Times

Against the denominational divisions that gash the landscape of Christendom it is idle to complain in terms implying that the sinful perversity of human nature is mainly responsible for their origin. Perhaps in the bewildering multitude of religious bodies a handful may owe their birth to the envies of quarrelsome churchmen. But, apart from that small fraction, all this mammoth conglomerate of names represents convictions of conscience to which hon-

est men in some crisis of the past would not abate their testimony.

No doubt in many instances the separations so brought about might have been avoided if larger understanding on both sides had pleaded better for the privileges of diversity that should exist within the unity of the Spirit when preserved by the bond of peace. But, however that may be, it is possible unfeignedly to rejoice for the stalwartness of souls who took what they deemed, though painful, the only way of holding intact the Christian's obligation to be true to truth as he sees the truth.

And until the denominations arrive at a statesmanship able to encompass without friction diverse doctrines and differing practices within the life of a single unified church, something like the present array of variously named churches must be expected to continue. Nobody reasonably alive to the virtues of intellectual honesty would wish for fewer denominations if the reduction of the endless list had to be purchased at the price of an artificial agreement to dissemble disagreements.

Lovers of Christian genuineness, therefore, must for the present content themselves with a divided external organization for the universal spiritual Church of Christ. But no man big enough to survey comprehensively the religious needs of America—American cities in particular—can for a moment content himself with the unrelated and scattering programs of action which the severed sections of that universal church pursue. Long before it is conceivable that American denominations shall have settled their doctrinal and governmental differences, they must learn to act together.

It is for such a necessity as this that Providence has prepared here in the United States, the instrument of church federation. By its means denominations which do not see eye to eye as to

doctrine or forms can, nevertheless, align themselves for common measures and elaborate a united strategy without seeming even for a transient moment to withdraw any affirmation or quiet any conviction historically peculiar to any one of them.

Church federation, exerting no authority, simply offers this one level platform for the cooperation of all who love the Lord:

Whoever prays for the will of God to be done on earth as it is in heaven, let him come and work for the fulfillment of righteousness hand in hand with all the mighty host who pray for the same supreme desire.

—Nolan R. Best.

How Wars Come

If there are armaments on one side, there must be armaments on the other sides The increase of armaments, that is intended in each nation to produce consciousness of strength and a sense of security, does not produce these effects. On the contrary, it produces a consciousness of the strength of other nations and a sense of fear.

Fear begets suspicion and mistrust and evil imaginings of all sorts, till each government feels it would be criminal and a betrayal of its country not to take every precaution, while every government regards every precaution of every other government as evidence of hostile intent The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable.

This seems to me to be the truest reading of history, and the lesson that the present should be learning from the past in the interest of future peace.

—Earl Grey, of Falloden, in
"Twenty-five Years."

Conference-Retreat on Evangelism at Northfield



NORTHFIELD GROUP—Left to right, first row: Kernahan, Bader, Garnett, James, Cavert, Roberts. Second row: Stilwell, Massee, Goodell, Day, Schaeffer, Pidgeon, Bishop Bell, Hutchison. Third row: Nies, Duryee, Klaer, Gammack, Livingston, Olandt, Burton, Oliver, Burdick. Fourth row: English, Liebegott, Irving, Edgar, Mahy, Stauffacher, Carey, Crandall.

THE annual conference-retreat held at Northfield, Mass., by the Federal Council's Commission on Evangelism in June, has clearly proved itself to be one of the most important events of the church year. The gathering there on June 23-25 brought together selected representatives of the departments of evangelism of the various communions and was the occasion both of high inspiration and of practical planning of evangelistic programs.

The addresses by Dr. Robert E. Speer and by Dr. George C. Pidgeon, the first Moderator of the United Church of Canada, reached high-water marks of spiritual refreshment. Dr. Speer's discerning analysis of the varying attitudes of different groups toward the relation of the Church to social, industrial, political and theological issues ended with an appeal for all to unite upon the great common verity of the need of every man for personal relationship with God in Christ. Dr. Pidgeon's devotional talks on "Paul as a Man of Prayer" and "Paul's Conception of the Church" will long be remembered.

The round-table on evangelistic plans which have been found useful in the various denominations was most fruitful, revealing a rich diversity of practice animated by a common spirit. A. Earl Kernahan's description of personal evangelism by laymen, in visiting in their homes those now outside the church, elicited extensive

discussion and appreciative comment. Harvey Klaer's report of the Presbyterian plan of holding training institutes on evangelism in presbytery after presbytery, H. F. Stilwell's statement of the success of the Baptist program of week-end evangelistic campaigns in the small towns, and George Irving's description of informal meetings with small groups in schools, Y. M. C. A. dormitories, etc., all aroused great interest. Dr. Goodell's review of the union meetings held in many centers, and more particularly of the programs of simultaneous evangelistic efforts by the churches of a community, disclosed the power of concerted activities.

Dr. Goodell also reported the great encouragement derived from the development of Men's Evangelistic Clubs. Conventions and retreats are being held in many centers where ministers and laymen meet. W. P. Fraser and Dr. Arthur F. Purkiss, representing this movement, were delegates to the Northfield Conference, and would have been present, except for the fact that one of the gatherings of the Men's Evangelistic Association was scheduled for the same time.

The "cooperative program of evangelism," projected at the conference of a year ago, was presented by Dr. George G. Mahy in its completed form, and a committee appointed to work with local federations of churches and other interdenominational bodies in making it effective.

The Fellowship of Religion and Art

By EDITH WYNNE MATTHISON

(An address by a gifted and honored representative of the stage, at the dinner of the Church and Drama Association, June 10)

AMONG the many inspired and inspiring phrases that Christianity owes to the noble singers of old Israel, is that which speaks of the beauty of holiness. And it has well been said by someone with a turn for subtlety that of equal value is the holiness of beauty. If the one represents the saint, at his highest moment of self-surrender, worship, contemplation; the other represents the artist, at his highest moment, namely, of creation. Probably the union of both yields that perfection in whose image we are commanded to be perfect. Certainly, their divorce has always spelt disaster. For it must be admitted that religion without art can become banal, if not positively blasphemous, while art without religion can sometimes become bestial.

It is therefore with joy that all of us here tonight welcome this revival of the ancient fellowship between religion and art—specifically, dramatic art. It joins us once more with Aeschylus, Sophocles, Euripides, and the mighty religious play-acting of that glory which was Greece; with the sacred songs and dancings, the inspired merry-makings of David and the Chosen People; with the Catholic mysteries, miracles, moralities of those dark ages that gave us Dante, St. Thomas Aquinas, Chartres Cathedral. . . . Nay, more, it connects us with Shakespeare, Goethe, Bernard Shaw—all passionately religious, preachers even, didactic,

pulpiters, all three of them! For religion means more than saving your own individual soul! It means science, philosophy, social order, internationalism, and the salvations to be found therein also! And those things, when found, have to be manifested, said, expressed fitly. They call for art, be it the art of preaching or of play-acting. Yes, art needs religion, as religion needs art, or both perish. Art needs religion's illumination, blessing, the grace whereby to live. Without religion, art degenerates into mere aestheticism, meaningless battering of the air, a deadly foaming of ungovernable desires.

It is not perhaps my province, in this venerable company of varied religious faiths, to point out exactly where religion is in need of art. Yet, as a lay-woman, sincerely and humbly reverent toward all forms of religion represented here tonight, I should like to say this. Art, on the whole, for all her sins, has stood for human fellowship. She has united classes, races, creeds in universal brotherhood. May we not hope, therefore, that tonight may see the beginning of a new love among us? Not a new toleration—anyone can be tolerant—a new *love*. Then, perhaps, in this sacramental union of religion and art that we are celebrating here, we may be permitted to discern the secret of our brotherhood—namely the Eternal Fatherhood that is the common inheritance of us all.

AN INTERPRETATION OF THE FEDERAL COUNCIL

The July issue of the *Christian Union Quarterly*, an interdenominational and international magazine published in Baltimore, Maryland, was converted, at the suggestion of its editor, Rev. Peter Ainslie, into a "Federal Council Number," the entire issue, including editorials and the department entitled "What People and Papers Are Saying," being devoted to the principle of federation as exemplified in the Federal Council of the Churches.

DR. MACFARLAND APPOINTED TO VISIT TRAINING CAMPS

Rev. Charles S. Macfarland, General Secretary (Reserve Chaplain) has been appointed by the General Committee on Army and Navy Chaplains, with the approval of the Chief of Chaplains, to visit the various camps of the First and Second Corps Areas in August, as a representative of the churches, to assist the work of the chaplains and enlist the sympathy of the contiguous churches in the religious work of the camp.

TO STUDY RELIGION AND HEALTH

The rapid growth in recent years in public interest not only in religious healing but also in the whole area of the relation of religion to health, has led the New York Academy of Medicine to invite the Federal Council of Churches to appoint a committee for conference with a committee of the Academy looking toward a joint study. This request has been approved by the Administrative Committee of the Federal Council, which has authorized the Department of Research and Education to appoint such a conference committee.

At a joint conference of physicians and clergy, recently held in New York looking toward this program of cooperation, it was apparent that leaders of the churches are becoming convinced that the relation of religion to the maintenance of mental health is an important part of the ministry of the Church; also that medical men of high standing are coming to realize that the spiritual resources of life constitute an important and largely unexplored asset in the practice of medicine and in mental hygiene.

Labor Sunday Message, 1926

(The full message, from which the following paragraphs are taken, can be had upon request to the Federal Council's Commission on the Church and Social Service.)

WE urge upon the members of our churches throughout the country a continuous and earnest interest in all forward-looking industrial experiments, to the end that a body of energized and enlightened public opinion may be prepared to support every reasonable effort for larger justice. Labor is taking its long hard road of evolution from non-representation in industrial relations to a genuine and responsible sharing of power. This industrial evolution is moving through the various forms of employee representation to the fullest measure of self-expression through the labor union. Labor and capital should work together in the fullest mutual understanding, insuring to all toilers the largest measure of personal dignity and democratic participation, insuring to management the largest cooperation and genuine partnership in common endeavor, insuring to the public the orderly production of needed goods and the maintenance of stable and just economic conditions. In saying this, we are not unmindful of the fact that there are distinct areas in which the interests of labor and capital are divergent, as well as areas in which there is a common interest, but we hold that all of the problems involved can be approached and their solutions worked out in the same spirit of intelligent and constructive cooperation.

We find hope in the great impetus of the movement for workers' education. On the side of management, we find an increasing disposition to deal with frankness and to make the workers acquainted with relevant facts of the business. On the side of labor, we find a growing disposition to push the study of economics and other subjects to secure a more intelligent background and a more effective equipment to participate in industrial management. The workers' education movements are developing leadership of high quality. We urge upon the churches the fullest study of these plans and the largest cooperation in making them thoroughly effective.

We find hope in the accelerated interest in the problem of waste. The Secretary of Commerce and the engineers associated with him, the engineering societies of the country, the scientific management groups, the leaders of organized labor, all these are grappling earnestly with the problem. We are fully aware that but a beginning has been made in the elimination of the wastes that are inherent in our industrial structure. We are aware of the unwise destruction of our natural resources, the tragic volume of involun-

tary idleness, the wasteful production of useless and anti-social commodities, the wastes of war and militarism, the failure to apply known scientific machinery to the productive process, the wastes involved in the abnormal multiplication of models and designs, the loss entailed by conflicting rules and jurisdictional labor disputes. These are the evils loosed by conflicting interests. They will never be cured save by the recognition of a wider community of interest and by increasing the area of cooperative effort.

We would emphasize the necessity and the fundamental ethical significance of good management. There can be all goodwill and much charity; there can be faith in good works, and hope abounding; but if there is not good management, even goodwill comes to naught. The implications of this are far-reaching. It means a reasoned and persistent effort to understand not only the technique of scientific methods of production, but also the economics and the spirit of each of the parties to industry. For labor, it means a clear recognition of the psychological effects of everything suggesting the threat of violence. For the employer, it means an intelligent understanding of the worker, and the recognition that every attempt to force decisions in labor relations without recourse to a genuinely democratic method cannot win that sympathetic assent which must underlie any lasting industrial peace. It should mean a clear and honest analysis of the psychological effects of all open-shop drives in their many forms. For the public, it means an intelligent and sustained concern for the welfare of the nation, coupled with the recognition that America cannot come to social health until it attains industrial health. For all three parties, it must mean a new sense of fair play; a new faith in the power of goodwill and intelligence to gain the mastery over rebellious ill-will; faith in the possibility of a new scientific control over the economic factors of our common life; the larger application of the Christian insistence upon the supremacy of human values, to the end that energy may be set free which will make possible an invincible spirit of cooperation between the men and women of labor, management and the public.

We appeal to the rank and file of the labor movement of America that they make a reappraisal of their task, that they seek a new understanding of the motives and mind of the men of other groups. We rejoice in the recent words of the President of the American Federation of Labor: "Conditions and states of mind . . . stand in the way of the cooperation which labor

leaders and progressive managers desire to bring about. But it is our belief that such conditions and states of mind will gradually disappear as the benefits of cooperation to both parties appear."

We appeal to the directors of industry, to all who through stock ownership or any other participation have a voice in determining the conduct of management, that they give new thought to the human factors involved in their particular business. We appeal for a new emphasis upon the need of understanding the feelings and the hopes of men, that the day when human beings are considered simply as cost-units in production may end.

We appeal to the public for new thought and study of the human issues which lie behind our industrial struggle. We appeal for a study of the question of coal and its human cost,

of the human costs involved in every commodity which we require. We appeal for a study of all legislation which bears upon the social welfare of the nation, that our legislators may have intelligent backing in every legitimate effort to secure justice through law.

We appeal to the rank and file of the membership of our churches throughout America for consistent and earnest study of the implications of the Gospel of Jesus in its bearings upon economic and industrial welfare. The Church has a moral stake in industrial relations with their promise of good or their threat of ill. We appeal for a larger study of the social statements which have been adopted by our American churches, and particularly for more first-hand studies of the results of actual experiments in the application of these principles in industrial relations.

A Significant Observance of Labor Sunday

By JAMES MYERS

Industrial Secretary, Federal Council's Commission on the Church and Social Service

IS the Church concerned over the great industrial problem? Is it informed on the far-reaching issues which are involved? Is it too comfortable in the present economic order to give thought to the possible desirability of social changes? Is it afraid to speak? Is the church alive to the ferment of discontent among great masses of industrial workers?

These are questions which cannot be evaded. The church must face them. Labor Sunday offers an opportunity. It is not expected of the church that it shall make pronouncements designed to settle all the intricate problems of industry. *But the church can show that it cares.* It can demonstrate that it is eager to cooperate in all constructive efforts toward a better world in industry. Out of a friendly and reverent drawing together for worship there should come inspiration for the more permanent forms of cooperation which will insure an orderly progress for industry and guide our feet into the paths of peace.

A few concrete suggestions in regard to the observance of Labor Sunday may be helpful.

1. The occasion offers a unique opportunity for great union services of all the churches of a city or town, with pastors, employers, labor leaders, or professors of economics as speakers.
2. Issue special invitations to labor unions and employers' organizations. Reserve pews for the use of these special guests and invite their presidents to occupy special seats of honor or perhaps take some part in the service.
3. The Labor Sunday Message, prepared by the Federal Council of the Churches, is brief

enough so that it can be read in full from the pulpit during the service. Or the church could order enough copies of the Labor Sunday Message to distribute to the entire congregation to take home with them. Local pastors might see that the Message and also their own addresses or sermons are given to the local newspapers.

4. Arrangements might be made to broadcast the service by radio. In large cities where prominent labor leaders or employers make the public addresses, photographs could be provided for the graphic supplements of newspapers featuring capital and labor coming together in a spirit of cooperation and of reverence for the God and Father of all.

NEW SECRETARY FOR THE R. E. A.

Rev. J. M. Artman, for seven years Professor of Religious Education at the University of Chicago, has resigned from the University to become General Secretary of The Religious Education Association. His wide and intelligent outlook into the field, his sympathetic nature, and his abundant energy combine to make him a leader of great promise for the Association. The fact that he is so well-known throughout the United States and Canada as an outstanding religious educator make his entry into the Association all the more significant.

With his coming as General Secretary, Dr. L. T. Hites, who for the past year has been serving in the dual capacity of Editorial Secretary and Acting Secretary, will devote all of his energies to editorial work.

Doll Messengers of Friendship

THE Doll Messenger project, announced by the Committee on World Friendship among Children and recommended to the people and children of the United States by the Federal Council of the Churches, has a practical significance far deeper than appears on the surface. To see this, one needs to know first of all the fact background in the century-old Japanese doll festival known as the Hina Matsuri.

This beautiful festival for exalting the family life and inspiring the daughters with the ideals and habits of home-love and loyalty is universally observed by all families, whatever their social rank. It is perhaps the most attractive of all Japan's interesting national festival days. On this day, ancestral doll-treasures are brought out from safe keeping and placed on display with various tiny and typical articles of furniture. The ancient and quaint costumes of the dolls, the revered customs of ancestors, the formal salutations, the receptions and refreshments for neighbors and guests, the details of politeness and courtesy, all lend themselves admirably to sustain interest and to make the three-day festival a valuable asset in the home and in the nation. It gives mothers fine opportunities for instructing their daughters, appealing to the

imagination and training the imitative instincts.

The proposal (already heartily endorsed by many leading Americans and also by the Japanese Government) is that American children send thousands of American dolls to visit their friends in Japan on Doll Festival Day, March 3, 1927. These visitors will be heartily welcomed by Japan's girls and mothers.

But, more important still, will be the understanding, appreciation and goodwill for Japan created in the hearts and minds of American children. The doll project is psychologically and pedagogically correct. It begins in the right way to generate mutual appreciation and friendship. It will help American children to see something good and beautiful in a foreign land. Exactly this is a paramount need in our day and generation, when the races and nations are being crowded into such close neighborhood.

This Doll Messenger project is unique in linking the children's world-goodwill program with such a national festival as the Hina Matsuri, and in making the program nation-wide. Its dramatic possibilities should be utilized. It stirs the imagination. The cooperation of all interested in fostering international goodwill in a practical way is invited.

S. L. G.



THE DAUGHTERS OF DR. TAKAMI AND REV. S. M. CAVERT PLAYING WITH THE DOLLS OF TWO NATIONS.

Religious Forces to Work for Better Drama

AS a result of influences set at work by the Federal Council of the Churches, the "Church and Drama Association," as an independent body, came into being at a dinner meeting at the Plaza Hotel, New York, on June 10.

The chief purpose of the new association is to develop the potentialities for good in the drama by creating and enlisting public support for the worthy things in the stage and screen. Its aim is officially defined as follows:

"Recognizing the power of drama to influence human ideals and conduct, we believe it to be not only our obligation but our privilege to work for a wider appreciation and support of dramatic art as a creative force and to seek its employment for educational ends and the pursuits of social and spiritual culture."

The Honorable William C. Redfield, formerly Secretary of Commerce, and a prominent Christian layman, was the presiding officer. The spirit of the undertaking was summarized by Rev. George Reid Andrews, the leading personality in launching it, in the following words:

"Can the Church and drama associate? There are those who believe not. The abuses of the stage are too great, they tell us, and its purpose

so foreign to the spirit and mission of the Church that there can be no possible meeting ground. It is not difficult to understand this point of view. But we don't like to think that two institutions which mean so much to so large a number of the same good people must continue their age-long conflict. If the Church and the theatre spring from certain human needs, then they both are here to stay and should recognize each other's peculiar place and each undertake to appreciate and help the other. Without doubt the roots of the dramatic instinct, like the religious, strike deep into human nature. Both are the work of the same Creator, and are to be trained and harnessed for social and spiritual culture. We ignore them at our peril. If the Church is the refining and purifying agent it represents itself to be, and if the theatre needs improvement, by all means let them associate."

Other speakers were Dr. S. Parkes Cadman, Rev. Randolph Ray, rector of the Little Church around the Corner, representing Bishop William T. Manning; Father William J. Donahue, Chaplain of the Catholic Actors' Guild; Will H. Hays and Edith Wynne Matthison, whose beautiful address is printed on another page of this issue of the BULLETIN.

Promotional Leaders Study Church Finance

REPRESENTATIVES of the promotional activities of a score of communions and religious organizations attended a conference on June 11 on financial problems connected with the missionary and benevolent programs of the churches. The gathering was held in New York, under the auspices of the Federal Council.

Dr. S. Parkes Cadman emphasized the spiritual significance of the financial task, pointing out that it is essential to the Church's fulfilling its mission in the world.

A revealing study of the giving of the churches during the past fifteen years was presented by Rev. Herman C. Weber, of the National Council of the Presbyterian Church in the U. S. A. By a series of tables and graphs, he showed that, while the total giving in most denominations has greatly increased during the last five years, the gifts for *benevolences* (as contrasted with giving for local expenses) have shown much less gain, and in some cases have been stationary. Attention was called to the fact that about thirty percent of the people carry the burden of the whole missionary program. One of the most commanding disclosures was the extent to which the experience of the

various denominations has been the same, the ups and downs in one body being paralleled by similar ups and downs in the others.

The most desirable form of organization for promotional work, in order to secure the golden mean between a too highly centralized procedure on the one hand and competitive or unrelated activities on the other, was discussed by Rev. R. J. Wade, Executive Secretary of the World Service Commission of the Methodist Episcopal Church; Rev. Henry S. Leiper, Associate Secretary of the American Missionary Association; and Rev. James H. Speer, General Secretary of the Department of Field Organization of the Presbyterian Church in the U. S. A. Methods of building and securing the budget were presented by Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Protestant Episcopal Church.

The most effective use of printer's ink in developing support for the Church was the subject of helpful suggestions from Rev. M. E. Melvin, of the Committee on Stewardship of the Southern Presbyterian Church. So much interest was manifested in this theme that it was agreed to make it the center of the entire program of the next conference.

Organized Christianity and Organized Labor

By WILLIAM GREEN

President, American Federation of Labor

(Part of an address before the Northern Baptist Convention, May, 1926)

AS a representative of the great organized labor movement, I present to you some of the outstanding reasons why there must be understanding between the church and labor.

They are both of the people. Their membership is drawn from the masses of the common people. Both are idealistic in character and are founded upon the innermost feelings of the heart and mind. Both seek to promote the moral, spiritual and cultural welfare of the people. Both organizations are seeking to find a solution of social and industrial problems. Both are endeavoring to raise the standard of living and the standard of citizenship.

MUTUAL UNDERSTANDING NEEDED

We cannot ignore the fact that there is a lack of personal contact between the masses of the people and the church organizations. The cause for this state of affairs is found in the feelings of distrust that have arisen and developed out of the clashes which have occurred between capital and labor. If working men and women could be made to understand that the church was sympathetic to their righteous aspirations and would show interest in their general welfare, corresponding to the interest manifested in their spiritual welfare, there would, no doubt, be a much larger number of working men and women identified with the church.

Organized labor has sought to advance the material interests of the workers so that there might follow a corresponding advancement in their spiritual, cultural and moral welfare. The record shows that working people, through their trade unions, have succeeded in realizing, in a very large measure, their primary objectives.

Wages of working men and women have been increased. The conditions of labor in workshops, mills and factories have been improved, long hours of wearing toil have been greatly reduced. This has resulted in better living conditions, better homes and better home life. Supplementing this, organized labor has succeeded in securing the passage of legislation which provided for compulsory education of children, for the payment of compensation in case of industrial accidents, for factory inspection and sanitary regulations. Sweat-shops have been abolished, and in many states child labor has been eliminated through the efforts of organized labor. These achievements stand to the credit of the great organized labor movement.

"THE SOCIAL CREED"

Organized labor has observed with keen satisfaction the interest being displayed by the churches, through the Federal Council of the Churches of Christ in America, in the problems of industry and in the promotion of better relationships between employers and employees. "The Social Creed" of the Federal Council of the Churches represents a very advanced position on the part of the churches. We find embodied within this social creed many of the things for which organized labor has been contending during its existence.

There is one outstanding accomplishment of organized labor which has not attracted public attention in the same manner and to the same degree as the achievements that have just been enumerated. It is found in its assimilation work. It is indeed amazing when people understand how organized labor has succeeded in blending into an organization people of differing languages, differing creeds and differing nationalities.

It must be fairly conceded that there may be questions of policy and matters of principle on which the organized labor movement and the churches may conscientiously disagree. While in many things we are working along parallel lines, yet it must be understood that there is a difference in the character and composition of the membership of the two great organizations. The membership of the church is made up of men and women who differ in social status, in business relations and in economic points of view. The organized labor movement is made up of working men and women who have a common interest, who are brought together in a common purpose and who are inspired by common ideals. They are all wage-earners and they depend upon their work and their wages for sustenance and livelihood.

But, while it may be impossible for the churches and labor to be in accord upon all matters, there are some great humane undertakings which compel cooperation and coordination. The greatest of these is the policy of the American Federation of Labor which has for its purpose the conservation of child life and the protection of children. This is a subject which is very near and dear to all the membership of organized labor and a subject in which the church ought to be greatly interested and in support of which it should be untiringly active.

The Church and the Nations

(Parts of addresses delivered at a luncheon given to the Crown Prince of Sweden by church organizations on June 5)

1. By S. PARKES CADMAN

President, Federal Council of the Churches of Christ in America

THE Stockholm Conference registered the essential brotherhood of Eastern and Western Christianity after a formal separation lasting for 1400 years. The Locarno Conference followed, and revealed the passionate desire of the plain people everywhere for protection from war.

Certainly it is the imperative duty of right-minded men and women of every race and religion to seek the peace derived from justice and the right. If we refuse to tolerate the absolutisms of the past, then in God's name, as the Father of all men, let us suggest a more efficient jurisdiction of our own. Yet this jurisdiction cannot be established by desultory methods. There will be little or no ethical or spiritual growth in nations until the causes of armed conflict have been reduced or obliterated. Disruption of international, social and economic life

is but symptomatic of a deeper disruption of the international morale. So long as peace and war are primarily states of mind, moral disagreement must precede physical disarmament. Otherwise peace will again be prostituted for the continuance of war, and war itself recur.

Here, as I see it, we go beyond the bourne of differences, and find a congenial task we should all unhesitatingly undertake. Its heavy end rests, however, upon those historic Churches which have bred great nations and fostered their consciousness of superiority. Should the Churches insist upon decent and righteous behaviour by the States they have so largely created, our type of civilization will, in my judgment, enter upon a new era of health and vigor. But if they refuse their day of grace unto repentance and amendment, they will eventually forfeit their moral control of human society.

2. By HIS ROYAL HIGHNESS GUSTAVUS ADOLPHUS *Crown Prince of Sweden*

A CASUAL observer may be tempted to believe that the characteristics of our epoch are mere disruption and discord. I believe he is mistaken. Our epoch has a deep undercurrent of longing for unity and for cooperation. The feeling may be latent in many quarters, yet it exists as surely as the fact that hope and idealism will never entirely lose their hold over men.

But cooperation requires mutual confidence. The most important thing, therefore, to be done for the healing of the wounds of our civilization, is to pour brotherly feeling into the hearts of men, so that they come to a better understanding individually, collectively and as nations.

In its own idea and constitution no human organization has a more direct calling for such a momentous task than the Church. Nothing could be more obvious than that the Church neglects its duty if it does not earnestly try with common consent and one voice to proclaim peace and mutual trust among men.

In that work of cooperation you of the New World have as yet achieved more than Christendom in the Old World. Your Federal Council of the Churches of Christ in America is a real comprehensive body for cooperation between different communions and confessions which, leaving to each one its sacred heritage, realizes

the Christian calling to combine forces and efforts and put them together for the welfare of this great nation and of humanity. Today your Federal Council represents a larger number of Evangelic Christians and organizations which are determined to accomplish together the work of love and justice, than any other church federation. In addition, you have the Church Peace Union, the World Alliance for International Friendship, cooperative organizations working in the specific field of international goodwill and universal brotherhood, and many other great religious organizations which are working for the principle of unity among the religious forces of the world. I am persuaded that your joint spiritual strength means one of the most hopeful and reliable moral resources of that disrupted humanity of ours.

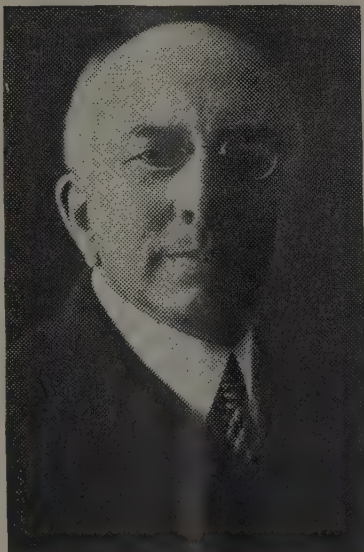
In Stockholm I had the opportunity of saying that, as far as I could see, unity and cooperation do not imply uniformity. On the contrary, the manifold gifts represented by so many countries and traditions and confessions make the whole aspect of such a cooperating Christianity more true, more like a beautiful harmony enriched by many parts. But the walls of narrow sight, of prejudice, of misunderstanding must be pulled down.

Facing the Problems of the Religious Press

PRESENT problems confronting the religious press were the subject of a two-day conference in Washington, D. C., June 22-23. Nearly fifty representatives of leading church publications were in attendance. The gathering was arranged by the Federal Council of the Churches, through the Editorial Council of the Religious Press, of which Rev. Paul S. Leinbach, Editor of the *Reformed Church Messenger*, is Chairman.

The purpose of the conference was, first, to afford opportunity for the editors and managers to learn from one another's experience; and, second, to help arouse the churches to a sense of responsibility for a larger support of the church press. There was a unanimous feeling among those present that such important contributions were made to both ends that the conference should be made an annual affair.

In addition to editors, several church leaders were present, including Rev. W. S. Abernethy, pastor of Calvary Baptist Church, Washington, D. C.; Rev. S. Parkes Cadman, President of the Federal Council; and Bishop James Cannon, Jr.,



REV. PAUL S. LEINBACH

of the Methodist Episcopal Church, South. All emphasized the incalculable value of the religious press to the Church. Dr. Abernethy called the church paper "an indispensable assistant-pastor." Dr. Cadman pointed out the immense contribution the religious press can make to Christian cooperation and unity. Bishop Cannon declared it to be as much of a vital necessity for the Church to give adequate financial support to its weekly publications as to its Sunday school literature.

One of the most interesting suggestions of a practical character was made by Don C. Seitz, formerly managing editor of the *New York World*, who told the editors that their papers could become an attractive advertising

medium for great firms such as now use the *Saturday Evening Post*, if they would combine in a united approach to the advertisers. He called attention to the fact that 125 religious publications have a total circulation of over 2,000,000. "The religious press," he said, "is a giant not yet conscious of its power."

EUROPEAN UNIVERSITY STUDIES AMERICAN CHRISTIANITY

Dr. Adolf Keller, the European Secretary of the Federal Council of Churches, as an integral part of his program of work is endeavoring to interpret American religious life to the churches of Europe. His book, "Dynamis," a study of the forms and forces of American Protestantism, published in German, has been widely read throughout the Continent. Numerous articles by Dr. Keller have appeared in the religious press of the Continent, dealing with various phases of American religious life.

This fall, Dr. Keller is to begin a course of lectures at the University of Zurich, on the problems of American Protestantism. This is the first instance where this subject has been dealt with in a regular course of lectures in one of the outstanding universities of Europe, and it should contribute greatly to the mutual understanding of the religious forces of the two continents.

SUMMER SCHOOL OF RELIGIOUS DRAMA

The third annual "Summer School of Religious Drama," organized by the Drama Committee of the Federal Council's Commission on Education, was held in affiliation with the Summer School of Auburn Theological Seminary, July 12-30. Leaders in the use of the dramatic method in religious education gave courses in the writing of religious drama, production in church and parish house, dramatic programs for the church school, the directing of religious and educational drama, and music in religious drama. Credit for the courses is allowed by the Seminary. About a score of people availed themselves of the unique opportunity thus offered.

Benson Y. Landis, who has been one of the research assistants in the Federal Council's Department of Research and Education, at the meeting of the Administrative Committee on July 9 was elected Associate Secretary of the Department of Research and Education.

The Federal Council and Industry

THE completion of the first year of work of James Myers as Industrial and Field Secretary of the Commission on the Church and Social Service is an occasion for reviewing some of the important developments that have taken place.

INDUSTRIAL CONFERENCES

Industrial conferences were held during the year in Omaha, Denver, Milwaukee and Chicago, and the relation of the church to industry was a major interest in the Florida conferences during March and the Mission of Social Understanding to Cuba. The Chicago Conference occupied a week and included sixty meetings, twenty-three speakers and an estimated attendance of twenty thousand. Five of the addresses were also broadcast.

RELATIONS TO LABOR

Mr. Myers has given intensive attention to the observance of Labor Sunday and the larger use of the Labor Sunday Message. Fourteen thousand copies of the Message were distributed last year. The Message itself was printed by the more important religious papers, usually with editorial attention, and it also received large space in the daily papers and labor press.

In cooperation with the Greater New York Federation of Churches, a notable Labor Sunday service was held in the Cathedral of St. John the Divine, addressed by William Green, President of the American Federation of Labor, and Bishop Manning. This coming Labor Sunday observances of like character will be held, not only in New York, but in other important centers of population, in cooperation with local councils of churches.

In their contacts with labor, representatives of the Federal Council and denominational secretaries for social service have attended the annual conventions of the American Federation of Labor. Following the precedent of other years, Mr. Myers went to Atlantic City in advance of the convention last October and made arrangements for labor speakers, both Catholic and Protestant, among them denominational secretaries, to speak in seventy-five percent of the local churches during the convention, including all of the stronger churches. Arrangements are already under way in connection with the Detroit convention of the A. F. of L. this coming October.

VISITS TO INDUSTRY

Recognizing the importance of keeping abreast of the development of labor's representation in industry, Mr. Myers has been visiting factories during the year and studying their personnel organization. He went into the coal

fields at Scranton at the time of the strike, and paid brief visits and had interviews with officials in a number of plants in other cities, including the packing plants of Omaha; the Ford motor works; the Nunn-Bush Company at Milwaukee; Hart Schaffner & Marx, Chicago; the B. & O. Railroad's relations with its employees, and a week at the American Cast Iron Pipe Company at Birmingham, Alabama. The study of the last plant was also in cooperation with Professor Paul Douglass of the University of Chicago, who is preparing a book on experimentation in labor representation. Out of these direct contacts with industry and from industrial conferences have come a number of requests from employers for initial assistance in setting up better organizations in their factories.

THE PASSAIC STRIKE

Mr. Myers has been invaluable when the Federal Council has become in any way related to industrial conflicts. He was called in to advise with the Citizens' Committee at Utica during the recent strike in a textile factory, and made repeated visits to the city. He has been in touch with the strike at Passaic since its inception, working with the local pastors in efforts at conciliation and with the Research Department and local pastors in negotiations preliminary to a study of that tragic struggle.

During the eleven months ending June first, Mr. Myers has visited fifty cities in sixteen states. He has been constantly speaking before churches, luncheon clubs, ministers' associations, open forums, chambers of commerce, college chapels, classes in economics and business administration, manufacturers, study groups, labor unions, Christian Associations and theological seminaries. Broadcasting has become an important feature of these addresses.

During 1926-27, Mr. Myers will accept more invitations from theological seminaries in order to participate in the training of the clergy for teaching in the industrial field.

DR. PEET HONORED

Dr. W. W. Peet, on the eve of his sailing for Athens to assume his responsibilities as the newly appointed representative of the Federal Council of the Churches in the Near East for developing friendly contacts with the Eastern Churches, was given a dinner at the Town Hall Club, New York, by a group of prominent Greek citizens of New York.

The University of Vermont, at its Commencement in June, conferred upon Dr. Peet the honorary degree of LL. D., in recognition of his distinguished service to the Christian movement in the Near East.

Hammering Out a Nation-Wide Program of Cooperation

THE meeting of the Association of Executive Secretaries of Councils of Churches, held in Cleveland the first week in June, was marked by new developments in knitting up closer relations between the various phases of interchurch cooperation—national, state and local. It was agreed that hereafter there should be an annual conference of all the executive officers of the Federal Council of the Churches, state councils, local councils, federations and other agencies carrying on similar programs. It is hoped in this way "to formulate and promote a national program of cooperative Christian activities in which the churches of every state and every community may consciously and intelligently share."

There was also general agreement that in the the Federal Council fresh emphasis should be laid on developing more active denominational support for interchurch cooperation in local communities and in states. It was felt that, while remarkable progress has been made in enlisting the national agencies of the denominations in cooperative programs, these are not reaching down adequately into the towns and cities because denominational officials in state and district areas are not committed in equal degree to the principle of cooperation. Assurance was given that the Federal Council intends to direct special attention to this task in the coming year.

RELATIONS WITH COUNCIL OF RELIGIOUS EDUCATION

The development of fuller cooperation between the Federal Council and the several inter-board agencies was forecast at the Cleveland meeting both in the new plan for combining forces with the Home Missions Council and in the decision, just arrived at, to create a joint committee representing the Federal Council and the International Council of Religious Education, to further their mutual helpfulness. A survey of communities in which satisfactory relations have been developed between the local federation of churches and the council of religious education is now being carried forward by Rev. S. M. Cavert and Dr. Hugh Magill, representing the two organizations.

RELATIONS WITH Y. M. C. A.

The extension of cooperation between councils of churches and the Y. M. C. A. is also prophesied in an inquiry, which is to begin next fall, into present relations between the two movements in local, state and national areas. This study is being made by Dr. D. G. Latshaw, for

the National Council of the Y. M. C. A., and Mr. Cavert for the Federal Council.

RELATIONS WITH WOMEN'S ORGANIZATIONS

A third survey, more comprehensive in character, concerns the present status of organized women's work in the Church, now being made by a Joint Committee representing the Federal Council of the Churches, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions. It is being directed by Miss Clarissa Spencer, loaned for this purpose by the National Board of the Y. W. C. A. It is hoped that it may lead to closer relationships among the three groups, both nationally and locally.

At Cleveland, preceding the meeting of the executives of councils of churches, there was a conference on interdenominational women's work, which marked distinct advance. One of the recommendations of the gathering was that, in cities where there is a Council of Churches, unity of effort can be brought about by the plan (already successfully developed in Washington, D. C.) of having the Women's Department of the Council of Churches serve also, through a special missionary committee, as the local point of contact for the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

OFFICIALS OF ASSOCIATION OF EXECUTIVE SECRETARIES

The new officers elected by the Association of Executive Secretaries of Councils of Churches (State and Local) are:

President—Henry Pearce Atkins, Cincinnati, Ohio.

Vice-Presidents—Ernest M. Evans, Indianapolis, Ind.; W. C. Hallenbeck, Oakland, Cal.; G. L. Paine, Boston, Mass.

Secretary-Treasurer—Mrs. C. T. Simonds, Rochester, N. Y.

Representative on Federal Council's Administrative Committee—Orlo J. Price, Rochester, N. Y.

RELIEVING CHURCH COMPETITION

A new development in interdenominational activity is seen in the investigation of a case of interchurch competition at West Austintown, Mahoning County, Ohio. The committee of inquiry recommended that a newly organized Methodist Episcopal Church withdraw and that the older church, of the Evangelical denomination, be aided from denominational funds in developing, without competition, an adequate religious program for the community.

The investigation carried out a policy adopted by the Ohio Council of Churches, in accordance with which the Committee on Comity sits as a semi-judicial body to hear complaints regarding overchurching in any part of the state. The public announcement of findings sets a new precedent. Practically all who serve on the Comity Committee are state or district officials in the various denominations. The investigations are made by disinterested persons, not connected with either of the denominations involved.

In its findings, which are advisory and have no binding authority, the Comity Committee stated:

"West Austintown is too small to offer a reasonable prospect of adequately maintaining

more than one church, and local residents unwilling to attend the Evangelical church can easily reach other churches in the neighborhood.

"It would be a gracious and happy thing, in the interests of comity and the Kingdom, if the present Methodist Episcopal church should thus retire from the field and leave in the hands of the Evangelical body the problem of harmonizing and uniting the local forces. In such an event, it is our judgment that the Evangelical Church would need to put into West Austintown larger financial backing to make possible a program that would adequately serve the needs of the community in harmony with the standard of service incorporated in the Principles of Comity adopted by the Ohio Council of Churches."

SPECIAL SERVICE BY STAFF MEMBERS

The varied service rendered by the members of the Federal Council's staff is indicated in some measure by a partial list of the many demands made upon their time by churches and other organizations all over the country during the last few weeks.

Rev. Charles S. Macfarland, General Secretary, delivered the baccalaureate sermon at the Virginia Normal and Industrial Institute (colored) and the commencement address at the Burnham School, Northampton, Mass. On June 27, he preached the sermon at the Old Home Week at Bethany, Conn., where he was ordained twenty-nine years ago.

Rev. Charles L. Goodell preached the baccalaureate sermon at Duke University, North Carolina. He was also one of the speakers at the General Assembly of the United Church of Canada, and representative of the Federal Council at many denominational assemblies.

Rev. F. Ernest Johnson, Secretary of the Research Department, has given courses on Christianity and social problems at the Summer School of the Union Theological Seminary in New York, and is to give a similar course at the Chicago Divinity School during August.

Benson Y. Landis, Associate Secretary of the Research Department, is teaching a course on cooperative Christianity at the Blue Ridge Conference of the Missionary Education Movement.

Rev. John W. Herring, Secretary of the Committee on Goodwill between Christians and Jews, is responsible for a special conference on the church and the synagogue, to be held in connection with the conference of the Fellowship for a Christian Social Order, at Olivet, Michigan.

Rev. Walter W. Van Kirk, Associate Secretary of the Commission on International Justice

and Goodwill, is fulfilling engagements on the Pacific Coast, including several addresses at the Seabeck Student Conference of the Y. M. C. A., the Interdenominational Conference at Asilomar, Mills College, the Congregational Ministers' Association of San Francisco and other meetings.

Mrs. Jeannette W. Emrich, Associate Secretary of the Commission on International Justice and Goodwill, is leading courses at several of the missionary summer schools.

Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, will be one of the discussion leaders on race relations at the Olivet Conference in August.

Rev. Samuel McCrea Cavert, General Secretary, is preparing, for the Missionary Education Movement, a volume interpreting the significance of the modern missionary movement.

The various assemblies, conventions and other meetings of the highest governing bodies of the denominations, which have been held during the last few months, were attended by representatives of the Federal Council of the Churches for the purposes of reporting on its policies and activities and taking counsel as to its program.

The representation was as follows:

General Conference of the Methodist Episcopal Church, South, Memphis Tenn.—Dr. Cadman, Dr. Goodell, Mr. Cavert.

General Assembly of the Presbyterian Church in the U. S. A., Baltimore, Md.—Dr. John A. Marquis.

General Assembly of the Presbyterian Church in the U. S., Pensacola, Fla.—Dr. Charles L. Goodell.

Northern Baptist Convention, Washington, D. C.—Dr. John M. Moore.

General Synod of the Reformed Church in the U. S., Philadelphia, Pa.—Dr. S. Parkes Cadman.

General Assembly of the United Presbyterian Church, Sharon, Pa.—Dr. Charles L. Goodell.

General Conference, Colored Methodist Episcopal Church, Kansas City, Mo.—Dr. George E. Haynes, Rev. Ralph C. McAfee, Dr. William Y. Bell.

Women to Face Opportunities for Interracial Work

AN Interracial Conference of Church Women is to be held at Forrest Inn, Eagle's Mere, Pa., September 21-22, which is expected to bring together leaders from many organizations interested in interracial understanding and co-operation. The program, which will be built chiefly on the forum and discussion plan, includes the following topics:

Organization of Church Women for Interracial Work in Local Communities.

Experience in Developing Interracial Understanding between Women.

Comparison of Conditions of White and Colored Women in Employment.

How Can Women Work Against Evils in Race Relations?

- (a) In the Courts
- (b) Lynching
- (c) In the Press
- (d) In the Use of Community Facilities
- (e) Segregation in Public Schools

Concrete Interracial Projects for Local Church Women's Groups.

What Can Church Women Do to Create Wholesome Racial Attitudes?

INTER-RACIAL WORK IN PENNSYLVANIA

In a tour of the State of Pennsylvania, during May, under the auspices of the Department of Welfare, Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, visited the cities of York, Lancaster, Coatesville, Erie, Meadville, New Kensington, McKeesport, Washington and Wilkes-Barre, in all of which interracial activities are under way by interracial committees organized about a year ago, following a survey made by Forrester B. Washington, Executive Secretary of the Armstrong Association, Philadelphia.

Addressing mass meetings, interviewing city officials and meeting with committee members, Dr. Haynes illustrated how other communities are handling interracial problems. He stressed the usefulness of interracial committees in promoting community work with a recognition of the fact that the Negro is an integral part of the life of the community; the important part to be played by the press, the church and civic organizations in interracial development; the need for better housing facilities for Negroes, and for recreational projects providing for their leisure time; health measures that will benefit all alike in the community; a fair and equal chance for the Negro in industry. He emphasized that the present rapidly growing interracial movement grew out of the failure of adjustment by force and continued increase of friction between Ne-

gro and white; that the plan of the movement was not to devise a cut-and-dried plan to be applied to all communities but to find in each community a small group of influential citizens who would work out the problems of their particular city and devise plans to meet the various situations.

JUDGES FOR HARMON AWARDS

Outstanding musicians, artists, scientists, educators, religious leaders, university professors, economists and business men will serve as judges for the Harmon Awards for distinguished achievement by Negroes.

The awards are offered "to give annual recognition and stimulus to creative work among Negroes." The administration of them is in the hands of the Federal Council's Commission on Race Relations.

The following list includes many of the prominent persons who will serve as judges in their respective fields of award:

Literature—William Stanley Braithwaite, poet; Henry G. Leach, editor; *The Forum*; Joel E. Spingarn, author; John H. Finley, editor, *New York Times*; Mrs. Adele L. Ramsdell.

Music—Harry T. Burleigh, soloist and composer; Clarence Dickinson, organist, Brick Presbyterian Church, New York; Preston W. Orem, composer and theorist; Miss Edith Fremdling, musician.

Fine Arts—William A. Boring, Dean of Architecture, Columbia University; Meta W. Fuller, sculptress; Grosvenor Atterbury, architect; William E. Harmon, phil-anthropist.

Industry including Business—Robert R. Moton, president, National Negro Business League, and principal, Tuskegee Institute; Sam A. Lewisohn, financier; William E. Harmon; Henry S. Dennison, President, Dennison Manufacturing Company.

Science including Invention—Dr. Edwin E. Slosson, chemist and editor, *Science Service*; Dr. E. E. Just, professor of Biology, Howard University; Professor Jacob H. Hollander, economist, Johns Hopkins University; Kenneth Duncan, business man.

Education—President John Hope, Morehouse College, Atlanta; Edward T. Devine, dean, the American University, Washington, D. C.; Prof. Paul Monroe, Columbia University; James H. Dillard, president, Jeanes-Slater Funds; Samuel McCune Lindsay, professor, Columbia University.

Religion—Channing H. Tobias, secretary, Colored Men's Department, Y. M. C. A.; Dr. Anson Phelps Stokes, canon, National Cathedral, Washington, D. C.; Prof. Luther A. Weigle, Yale School of Religion; The Rev. Peter Ainslee, Baltimore, Md.; Miss Edith M. Burdick, Harmon Foundation.

Race Relations—Mrs. F. F. Stephens, president, Woman's Missionary Council, M. E. Church, South; Bishop R. E. Jones, M. E. Church, New Orleans, La.; Dr. Alva W. Taylor, Social Service Secretary, Indianapolis, Ind.; Dean Shailer Mathews, Chicago Theological Seminary; Prof. Samuel McCune Lindsay.

A Technique for International Understanding

By KENNETH S. BEAM

Executive Secretary, Council on International Relations, Los Angeles, Cal.

ON June 19, the Council on International Relations held its Second Annual Conference in Los Angeles. Twenty-eight organizations were represented among the eighty people present. Dr. R. B. von Kleinsmid, President of the University of Southern California, was re-elected president.

The purpose of this new and significant organization is "to improve international and race relations by cultivating an understanding of the problems involved and an appreciation of the people of other nations and races. The Council does not commit itself to any single program for the securing of world peace or the prevention of war, and it does not dictate the actions of its members, affiliated organizations or the public on particular issues; but, by presenting both sides of international questions, it seeks to facilitate intelligent decision on matters requiring action."

The leaders of this movement are convinced that an educational movement of this character can, during a period of years, cultivate an informed public opinion on international relations, foster an appreciation of the people of other nations and races, and develop a new attitude of mind based on accurate information. The Council believes that such a group should not be dominated by any one element, but should be composed of representatives from at least five groups: education, religion, women's clubs, foreign organizations and business.

Among the affiliated organizations are the California State Church Federation, the Bureau of Catholic Charities, the Council of Jewish Women, the League of Women Voters, the Federation of Women's Clubs, the Japanese Federated Churches, the German Club, the Masaryk Society (Czecho-Slovakian), the English-Speaking Union, the Federation of Cosmopolitan Clubs, the International Artists' Club, the Pan-Pacific Union, the High School Teachers' Association, the Y. W. C. A., the W. C. T. U., and other organizations, making a total of forty-six.

The Council maintains a headquarters in the Chamber of Commerce Building that is becoming more and more the center of the international interests of the city. An Information Service is maintained that is being used by teachers, students, speakers and writers. Inquiries regarding the Japanese situation in California are given attention. Banks, libraries, business houses and schools are finding in the Council a valuable source of information. The Council holds

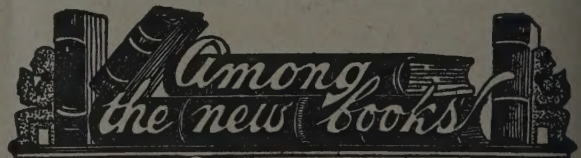
luncheon and dinner meetings each month, addressed by men of expert knowledge in international affairs.

The Council endeavors to carry out the following program:

1. Promote cooperation between, and the efficiency of, organizations, institutions and individuals in their international activities.
2. Maintain a service headquarters, including a speakers' bureau.
3. Disseminate information regarding international affairs by means of public meetings, discussion groups, a speakers' bureau, a monthly bulletin, and information service.
4. Promote friendly contact with local foreign groups.
5. Organize similar Councils in cities and towns.

CHILDREN'S BOOK WEEK

The help of ministers and church leaders has been asked in promoting Children's Book Week, November 7-13. Because of its influence on character development, boys' and girls' reading is closely related to the work of church schools. Book exhibits in churches and active interest in children's reading on the part of Sunday school superintendents and ministers help to turn this important phase of a child's activities in the right direction. Suggestions for the celebration of Children's Book Week, together with posters and publicity material, may be had from the National Association of Book Publishers, 25 West 33rd Street, New York.



Thinking Through. By Alva M. Kerr. Doran's.

A well-named book! It is a superb guide in helping one to find his way through the maze of present controversies in the churches to a truly constructive position. The central note is an appeal for mutual understanding among contending groups and robust thinking in an atmosphere of freedom. Shunning the extremist on both the right and the left, Dr. Kerr finds a solid ground of deep conviction that is common to the great body of Christian people, and on which all the churches can move courageously ahead in a program of spiritual service. The chapter on "The Great Common Heresy", which he defines as the failure to take Christ seriously in the practical issues of modern